

ARTICLES
TO BE ENQVIRED OF
WITHIN THE DIOCESSE
OF LONDON:

In the first Trienniall Visitation of the
Right Reverend Father in GOD,
WILLIAM,
Lord Bishop of LONDON.

*E Lib: Jos
Crowthey
Rector of
Tilling
in par
Wm*

Holden in the yeere of our Lord God, 1634.



LONDON,
Printed for NATHANIEL BUTTER.



The Oath to be administred to the Churchwardens and Sworne-men.



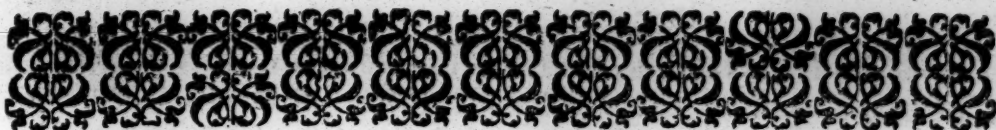
You shall swear that you and every of you shall diligently enquire of the Articles given you in charge; and without any affection, favour, hatred, hope of reward and gaine, or feare of displeasure, or malice of any person, you shall present all and every such person and persons that now is, or of late was within your Parish, as hath committed any incest, adultery, fornication, or symony, and any misdemeanor or disturbances committed or made in any Church or Chappell, in time of Common Prayer, Preaching, or divine Service there used, to the disturbance thereof: and also that have committed or done any other offence, fault, or default, presentable in the Ecclesiastical Court, according to the Articles now delivered to you. Wherein you shall deale uprightly and according to truth, neyther of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, and so conceale the truth: having in this action God before your eyes, with an earnest zeale to maintaine the truth, and suppress vice. So helpe you God, and the Contents of this Booke.

The Charge of the Church-wardens and Swornemen set downe for the better performance of their duties, and discharge of their Oathes.



They are not to bring in any Bills unto the Archdeacons Courts upō the Articles to be enquired of in their Visitation, by reason of my Lords Visitation, but onely now during the sayd Visitation, to make their presentments upon these Articles. They are therefore charged, that after their Oath taken, and their retorne home, they doe require their Minister to reade over both the Booke of Canons or Constitutions, set forth by his Majesty, in the Convocation holden in the yeare of our Lord God, 1604. and also these Articles unto them, and to consider of every particular Article, and of the offences by them to be presented, as also of such persons in their Parish as shall be noted to offend in the same: and so the Churchwardens and Sidemen assembling themselves together within some convenient time, are to make their Bill answering every Article by it selfe, before the time hereafter appointed them, which Bill shall be signed with the hands of all the Churchwardens and Sidemen, with conference had with their Minister upon the sayd Bill of presentment, who according to the 26. Canon, is to see that the sayd Churchwardens doe their duties, in presenting, upon the penalty in the 26. Canon prescribed. These Bills for theyr better ease, and saving of travaile and charges, shall be brought by one of the Church wardens upon the day of

*November next betwene
the honours of 9 and 11 before noon to 4 p
the honours of 9 and 11 before noon to 4 p*



Articles to be enquired of within the Diocesse of
London, in the Visitation to bee holden in the
yeere of our Lord. 1634.

Concerning the Clergy.

IN Primis, Whether doth your Minister, before his Sermons, use to pray for the Kings State, King Charles, Queen Mary, Prince Charles, with the rest of the Royall Progeny, giving vnto the King such stile and title of supream Governour in all causes, and over all persons, as well Ecclesiasticall as Temporall, as by Law are due vnto him? And also for all Archbishops, Bishops, and other Ecclesiasticall persons, and conclude his Prayer with the Lords prayer?

2 Whether is the prescript forme of Diuine Service vsed by your Minister vpon Sundayes, Holidayes, and other dayes appointed by the Booke of Common Prayer, at fit and vsuall houres? And whether doth your Minister duely obserue all the Orders, Rites, and Ceremonies prescribed in the sayd Booke of Common Prayer, without omission or addition, as well in reading publike prayers and the Letany, as also in administering the Sacraments in such manner and forme, as by the Law now established is intoynd?

3 Whether doth your Minister administer the holy Communion so often, and at such times, as that every Parishioner may receiue the same at least thrice every yeere, whereof once at Easter?

4 Whether doth your Minister receiue the same himselfe on euery day that he administred it to others, kneeling at the same, and administred it to none but such as do kneele at the receiuing thereof, and vse the words of the institution according to the Booke, at euery time that the Bread or Wine is receiued, in such manner and forme as by Law is appointed, and caueth sufficient warning thereof to be giuen before? And doth he deliuer the Bread and Wine to euery Communicant severally?

5 Whether doth your Minister vse the administration of the Lords Supper, Baptisme, Instruction of childzen, Solemnization of Matrimony,

Concerning the Clergy.

mony, Visitation of the sick, Buriall of the dead, the Communion, and Churching of women, vnder such wordes, rites and ceremonies as are set forth & prescribed by the sayd booke of Common prayer and no other?

6 Whether hath your Minister relected any from the Communion, who were not by publike presentment, or other open scandall, infamous and detected of some notorious crime by common fame, or vehement suspicion knowne in the Parish?

7 Whether hath your Minister receiued people of other Parishes to his Church to the Communion and diuine service; And whether his Parishioners haue gone to other Churches and places to heare Service or receiue the Sacrament? If yea, then you shall present euery offender herein.

8 Whether hath your Minister, Churchwardens and Sidermen presented vnto my Lord Bishop or his Chancelloz within forty dayes after Easter, the names of all the parishioners, as well men as women, which being aboue firste yeres of age receiued not the Communion, at, or about Easter before, according to the 112. Canon? If not, you shall present whether that presentment should haue bene brought in by your selues, or your predecessors, and specifie the names of euery one that should haue made such presentment for Easter last past?

9 Whether doth your Minister vse to signe the childzen with the signe of the Crosse vpon the childzens foreheads when they are baptized, according to the booke of Common Prayer? And whether he hath deferred or wilfully refused to baptize any Infant in his Parish being in danger, hauing bene duely informed of the weaknesse thereof? And whether the child hath dyed by his default without baptism? And hath he baptized any childzen that were not borne in the Parish?

10 Whether is your Minister continually resident with you vpon his Benefice, or for how long time hath he bene absent? And where is he resident for the most part, and what other Benefice hath he? And doth he in his absence make allowance for the poore?

11 Whether doth your Minister, being a Preacher, preach vsually in his owne Cure with you once euery Sunday, or how hath he bene negligent in that behalfe.

12 Whether is your Minister a Preacher allowed? If yea, then by whom? If no, whether doth he procure Sermons to be preached among you once in euery moneth at the least, by such as are lawfully licenced, or doth contribute towards a licenced Preacher?

13 Whether hath your Minister any other Benefice? and whether doth he supply his absence by a Curate that is sufficiently licenced to

Concerning the Clergy.

preach in that Cure wheron he himselfe is not resident: or otherwise in case he doth not find a preaching minister there, by reason of the smalnes thereof, whether doth he preach at both his benefices vsually himselfe?

14 Whether is your Curate licenced to serue by the Bishop of this Dioces, or his Chancelloz: and whether doth your Minister or Curate serue any moze Cures than one: If yea, then what other cure doth he also serue?

15 If your Minister be not licenced to preach as aforesaid, whether doth he read Homilies, or rather take vpon him to expound the Scriptures, either in his owne Cure or elsewhere, contrary to the 49. Canon: And doth he or his Curate read an Homily euery Sunday, or some part thereof, when there is no Sermon?

16 Whether hath any person bene admitted to preach within your Church or Chappell, but such as you haue well knowne to be licenced: whom haue you so admitted: You shill present their names, and how often haue any such bin admitted to preach, and by whose procurement.

17 Whether haue you caused euery strange Preacher licenced or not licenced, to subscribe his name, according to the 50. and 52. Canons: And if he were licenced, then by whom was he licenced?

18 Whether doth your Lecturer and Preacher read diuine Service, and minister the Sacraments in his owne person twice euery yere observing all the Ceremonies in the Booke of Common Prayer established: And doth any man read a Lecture in your Church that is Beneficed out of the Dioces, or if he be beneficed in the Dioces, is he by that Lecture kept from his Cure: or hath he no benefice at all?

19 Whether doth your Minister weare the Surples whil he is saying the publike Prayers and administering the Sacraments, and a hood according to his degree of the Vniuersitie?

20 Whether doth your Minister euery Sunday and Holy-day before Euening prayer for halfe an houre or moze, examine and instruct the youth and ignozant persons of your Parish, in the ten Commandments, the Articles of Beliefe, and in the Lords Prayer?

21 Whether hath your Minister without licence from the Bishop of the Dioces, or his Chancelloz, solemnized Marriage betwixt any parties, the Banes not being thre severall Sundayes or Holydayes first published in time of diuine Service, in the severall Churches or Chapels of their severall aboades, according to the booke of Common prayer: or without licence, in time prohibited, albeit the Banes were so published: Or at any time except betwixt the houres of eight and twelue in the forenoon: And if any haue bene otherwise married or licenced

Concerning the Clergy.

to be married by any authority other than aforesayd, especially since the last trienniall Visitation by any of our Commissaries, Archdeacons, or their Officials, you shall present the Minister so marrying, the parties so married, and the authority whereby this was done, and you shall present whether you know or haue heard of any Licence of marriage granted by any Archdeacon or his Officiall, since the last trienniall Visitation, and to whom such licence was granted.

22 Whether doth your Minister open Sundales at morning prayer declare vnto the Parishioners what Holidayes and fasting dayes are appointed to be kept for the weeke following ?

23 Whether doth your Minister in the Rogation dayes, vse the perambulation of the circuit of the Parish appointed by law ? And in the same perambulation moue the people to giue thanks to God for his benefits, vsing such Psalmes, Prayers, and Homilies as are to that end set forth ?

24 Whether doth any man (being neither Minister nor Deacon) reade Common Prayer openly in your Church or Chappell, or vse any other ministeriall duty in the Church that belongeth to a Minister or Deacon, and what is his name that so doth or hath so done ?

25 Whether doth your Minister, euery six months denounce in his Parish all such of his Parish as do perseuere in the sentence of Excommunication : And whether hath he admitted any person Excommunicate, into the Church, without a Certificate of his absolution from the Ordinary : And hath he stayed or forborne to denounce any Excommunication or suspension that hath bene sent vnto him ?

26 Whether doth your Minister, being a Preacher, endeavour and labour diligently with mildnesse and temperance to conferre with, and thereby to reclaime the Popish Recusants in his Parish from their errors : And whether they or any of them doe refuse such conference with your Minister ?

27 Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent, or ouermuch conuersant with, or a fauourer of Recusants, whereby he may be suspected not to be sincere in his Religion ?

28 Whether hath your Minister, or any other taking vpon him the place of a Minister, Preached, Baptized Childzen (vnlesse in case of necessity) solemnized Marriage, Churched any women, or ministered the holy Communion in any house or houses : If yea, then where, when, and how often hath he so offended in any of the premises ?

29 Whether when any person hath bene dangerously sicke in your Parish,

Concerning the Clergy.

Parish, your Minister (having knowledge thereof) hath not resorted to every of them, to instruct and comfort them in their distress, according to the manner and forme appointed in the Booke of Common Prayer? And whether, when any Parishioner hath bene passing out of this life, your Minister hath lacked to doe his duty in that behalfe?

30 Whether your Minister hath at any time refused or delayed to bury any corpes that hath bene brought to the Church or Church-yard, convenient warning having bene given to him thereof before, in such manner and forme as is prescribed in the booke of Common Prayer? And hath he buried any in Christian buriall, which ought not to be so interred? as such as have layd violent hands on themselves, excommunicated persons or such like, you shall declare whom and when hath he so buried?

31 Whether hath your Minister taken upon him to appoint any publique or private Fast, Preaching or Lecturing, not approued & established by Law or publique authority? Or hath he attempted on any pretence, either of possession or obsession, by fasting and prayer to cast out Devils?

32 Whether your Minister useth buying and selling, or trading, or to hedge, ditch, or goe to plough, or hath solicited other mens suites for gaine, or employed himselfe about other such businesse not becoming or fitting his calling?

33 Whether doe you know in your Parish any that having heretofore taken upon him or them the Order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe in the course of his Life as a Layman, or neglecting his vocation, liueth idly, and serueth no Cure, nor preacheth as a Lecturer authorized in any one certain place? If yea, then you shall present his name and the place of his abode.

34 Whether is your Minister reputed to be an incontinent person, or to keepe in his house, or frequent the company of any man or woman that are suspected, either to be of euill Religion or bad life? Or whether is he a common haunter of Tauerne, Alehouses, or any suspected place? Or whether doth he boord or lodge in any of them? Or is a common Gamester, or player at Dice, Cards, Tables, or other vnlawfull games? A common swearer, a drunkard, or one that applyeth not himselfe in his Studie, or faulty in any other crime punishable by Ecclesiasticall censures, whereby he is offensive and scandalous to his Function or Ministry.

35 Whether doth your Minister vse the forme of thanksgiuing to women after their Childbirth? Or hath he admitted any woman be-

Concerning the Clergy.

gotten with child in Adultery, to be churched, eyther publikely or p^{ri}uately, without licence from the Lord Bishop of London, or his Chancello^r?

36 Whether doth your Minister baptize any children in any Basin or other vessel then in the Ordinary Font, being placed in the Church, or doth put any Basin into it?

37 Whether your Minister or any other that hath taken holy Orders now licenced or suspended, or other person or persons, eyther of the Ministry or Laity, within or nere your Parish of your knowledge or as you have heard, hath bene at, or ble to meet in any Barnes, Fields, Woods, p^{ri}uate houses, and held p^{ri}uate conventicles or meetings, either in your Parish or in any other Parish? And whether hath your Minister or any other publikely or p^{ri}uately preached or spoken in derogation of the Booke of Common Prayer, or in any thing deppaured the same; or against the p^{re}sent estate of the Ecclesiasticall government established by authority, affirming the same to be unlawfull, Popish or Antichristian?

38 Whether at any such meeting doe they or any of them preach, conferre, or agree vpon any p^{ri}uate orders for diuine Service, Prayers, Preaching or expounding the Scriptures, or vse any other Prayers, Preaching, or forme of Diuine Service, than such as is in the Booke of Common Prayer, and by the Lawes established appointed, or be drawers or perswaders of others to any such Schismaticall conventicles? If yea, you shall present them all and euery one of them, specifying their names, surnames, and quality or addition, and places of abode.

39 Whether his Maiesties Instructions lately sent to your Parish concerning Lecturers, celebration of diuine Service, catechizing, and Sermons be duly obserued, if not, you shall present by whom, and when any of the sayd Instructions have bene transgressed.

40 Item, you shall carefully and heedfully obserue and inquire, whether your Ministers in their Sermons preached by them in your publique Churches and Congregations, doe raise and deliuer out of the texts chosen by them, such pertinent notes as tend to teach obedience, and to edifie the vnderstanding of their audito^rs, in matters of faith and religion, without intermedling with any State-matters, not fit to be handled in the Pulpit, but to be discussed by the wisdome of his Maiestie, and his Councello^rs of State? And if you find any fault here in, you shall present him.

Concerning the Church.

V Vether haue you in your senerall Churches and Chappels the Booke of Constitutions or Canons Ecclesiasticall ?

2 Whether is there in your Church or Chappell one parchment Register Booke, prouided for Christnings, Marriages, and Burials : And whether is the same duely and exactly kept according to the Constitutions in that behalfe prouided : And is the mothers christian name therein Registered as well as the Fathers ; and a transcript thereof brought in yearly within one Moneth after the 25. day of March, into the Lord Bishops principall Registry ?

3 Whether haue you prouided the Booke of Common Prayer lately commanded by his Maiesties authoritie only to be vsed, and the Booke of Homilies, & two service Books, & a large Bible of the last edition ?

4 Whether haue you in your Church or Chappell a Font of stone set vp in the ancient vsuall place, a conuenient and decent Communion Table standing vpon a frame with a Carpet of silke or some other decent stuffe, and a faire Linnen cloth to lay thereon at the Communion time : And whether is the same then placed in such conuenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and Administration, and that the greater number may Communicate : And is the same Table so vsed out of diuine service, or in it, as it is not agreeable to the holy vse of it, by sitting, throwing hats on it, writing on it, or is it abused to other prophane vses ?

5 Whether are the ten Commandements set vpon the East end of your Church or Chappell, where the people may best see and read them, and other sentences of holy Scripture written vpon the walls likewise for the same purpose ?

6 Whether haue you a conuenient seat for your Minister to Reade Service in, together with a comely Pulpit set vp in a conuenient place, with a decent Cloth or Cushion for the same, a comely large Surplesse, a faire Communion Cup of Silver, and a cover agreeable for the same, with all other things and ornaments necessary for the celebration of diuine Service, and the Administration of the Sacraments, & a strong Chest for the Almes of the poore, with three lockes and keyes, whereof the Minister to keepe one key, and another Chest for the keeping of the ornaments of the Church and Register Booke ?

7 Haue you a faire paper booke wherein every Preacher (which is a stranger) shall write his name, the day he preached, and by whose Authority he is licensed.

Concerning the Church:

8 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage house, and all other houses thereto belonging, in good reparations, and decently and comely kept, as well within as without, and the seates well maintained, as in the Canons is appointed? If not, then through whose default, and what defects are?

9 Whether your Church-yard be well and sufficiently repaired, fenced and maintained with walls, rails, or pales, and by whom? And if part be to be maintained by any particular persons, then you shall present how much, and what part every such person hath, or is to maintain and repair?

10 Whether any person hath incroached upon the ground of the Church-yard? If any hath, then you shall present him, and specify what quantity of ground he hath so incroached, and how the old and former fences stood, and how they now stand and are fenced, and with what matter or stuffe.

11 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept, without abuse. Are the bones of the dead decently interred, or layd up in some fit place as becometh Christians. And is the whole Consecrated ground kept free from Swine, and all other nastinesse, as becometh the place so dedicated?

12 Whether haue any ancient Monuments or Glasse-windows bene defaced, or any brasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, bene at any time purloyned, and by whom?

13 Whether haue you in your Church any ancient or true note, or ferrier of all the gleabe lands, meadowes, gardens, orchards, houses, stocks, implements, tenements, and portions of tythes, lying within or without your Parish, which belongs to your Parsonage or Vicarage? If there be any, whether it is well kept and preserved for the good of the succeeding Incumbents, and in what particular place it is kept? And whether a true Copy thereof vnder the hands of the Ministers and Church-wardens hath bene transmitted into the Lord Bishops principall Registry? and when? if you haue none, you shall make one, and bring it in with your presentment, subscribed as afoze.

Concerning Ecclesiasticall Officers.

VWhether doe you know, or haue heard of any payment, composition or agreement, to or with any Commissary, Archdeacon,

Concerning Ecclesiasticall Officers.

or his Officiall, or their Registers or other inferior Officers Ecclesiasticall, within this Diocesse, for suppressing or concealing of any presentment, excommunication, or other Ecclesiasticall censure, of, or against Recusants, or any other offenders, or for not certifying of Recusants to the Ordinary, or for not serving of Process without a summe of money, or other consideration, received or promised to any of them in that respect, and by whom?

2 Whether the Archdeacon, Commissary, Officiall, or any other using Ecclesiasticall Jurisdiction within this Diocesse, their Registers or Actuaries, Apparatores, or Summoners haue at any time winked at, and suffered any Adulteries, Fornications, Incents, or other faults or offences presented vnto them, to passe and remaine unpunished and uncorrected, for money, rewards, bribes, pleasure, friendship, or any other partiall respect?

3 Whether doe the Commissaries, Archdeacons, or any their Officials, heare any matters of Office or correction, privately in their Chambers, without the presence of the s^{eu}erall Register, or his Deputy, or hath discharged any mans penance for money, without the consent of the Lord Bishop, according to the Constitutions, or doe send any writing vnder their owne hands to your Church, without the Registers presence at the doing of it, eyther for Marriage of any couples, or for ending or ordering of any matter or penance?

4 Whether hath any Commissary, Archdeacon, Officiall, or any other exercising Ecclesiasticall Jurisdiction within this Diocesse, or any Register, Apparator, or minister belonging to the same Ecclesiasticall Courts, exacted extraordinary or greater fees then heretofore of late hath bene accustomed? And whether is there a Table of the rates of all fees set vp in their severall Courts and Offices? Or whether they or any of them haue any way abused themselves in their Offices, contrary to the Law and Canons in that case provided?

5 Whether any Commissary, Archdeacon, or Officiall, hath, or both commute or change any penance or corporall punishment for any money, and what money such Commissary, Archdeacon, or Officiall, hath received, and of whom? When and what the offence was, to which any such summe of money was received or appointed to be payd, and set downe the particulars of the premises, and what Court any of them haue kept since the first day of July last past, vpon what dayes, and in what Church and place?

6 What number of Apparatores hath every severall Judge Eccle-

Concerning Schoole-masters.

Iusticall : and wherein, and in what manner is the Countrey overburdened and grieved by the sayd Apparators ? And whether both any of the sayd Apparators cause any parties to appeare in the said Courts, without first a presentment or citation obtained from the Judge of the Court.

Concerning Schoole-masters.

VWhether the Schoole-master or Schoolemasters within your Parish, openly, or privately in any private house, or in any other place, be of good and sincere Religion, life and conversation, and be diligent in teaching and bringing up of youth : and whether they have bene examined, allowed and licensed for Schoole-masters, by the Lord Bishop of London, or his Chancelor : And how many severall Schoolemasters haue you, and what be their names ?

2 Whether your Schoolemaster or Schoolemasters do themselves receiue the holy Communion as often as they ought to doe : and whether doe all their Schollers, which be of age sufficient, and of capacity by instruction to receiue the Lords Supper, come to the Communion eyther in your Church, or where their Parents dwell once every yeere, and be diligent to heare common Prayer ?

3 Whether your Schoolemaster, or Schoolemasters, eyther private or publike, doe teach their Schollers the Catechisme authozised by publike authozity, at the least once euery weeke, and doe instruct and examine them in the same, or doe teach any other Catechisme : and what Catechisme is that they doe so teach ?

4 Whether your Schoolemaster or Schoolemasters, or any of them be knowne or suspected to reade vnto their Schollers privately any vnlawfull Bookes ; or privately to instruct them in their young yeeres, eyther in Poperie, Superstition or disobedience, or contempt of his Maiesty and his Lawes Ecclesiasticall, by publike authozity allowed ?

5 Whether your Schoolemaster or Schoolemasters, or any of them, vnder pretence of Catechizing their Schollers, which is a most goodly order carefully by them to be obserued, doe keepe Lectures readings or expositions of Diuinity in their houses, hauing repayre vnto them of people, not being of their owne family and household ?

6 What Recusant Papists are there in your Parish, and whether doe any of them, or any other keepe any Schoolemaster in their house

Concerning Parish-Clerkes.

which commeth not to Church to heare Divine Service, and receiue the Communion, what is his name, and how long he hath taught ?

7 Whether your Scholemaster or Scholemasters, within your Parish, doe teach his or their Schollers any other Grammer than that which is commonly called the Kings Grammer, set forth by the Authority of King Henry the eight, teaching the prescript forme thereof ?

8 Whether are your Scholemasters negligent in instructing their Schollers in the Catechisme and grounds of Religion, and in bringing them to the Church, to heare Divine Service and Sermons.

Concerning Parish-Clerkes.

VWhether haue you a fit Parish Clerke, aged twenty yeeres at least, of honest conuersation, and sufficient for reading and writing ? and whether he be payd his wages without fraud, according to the most ancient custome of your Parish ? If not, then by whom is he so defrauded and denyed ? and whether he be chosen by the Parson or Vicar, or by whom ? And whether he hath presumed to take vpon him the execution of the sayd place or Clerkship, before hee hath taken the oath of supremacy before the Lord Bishop of London, or his Chancelloz, and hath his approbation from the sayd Lord Bishop, or his Chancelloz.

2 Is he diligent in his office, and seruiceable to the Minister, doth he take vpon him to meddle with any thing aboue his office, as Churching of women, burying the dead, or such like.

3 Is the Church cleane kept, the doores lockt at fit times ? Is any thing lost or spoyled in the Church, and are the Commonion Table, Font, Bookes, and ornaments of the Church kept faire and cleane ?

Touching Church-Wardens and Sidemen, and other Church Officers.

VWhether the Churchwardens and Sidemen doe euery Sunday and Holy-day diligently search who absenteth himselfe or her selfe from Church, and whether doe they suffer any to abide in the Church-porch or Church-yard in the time of Common Prayer or Sermon ? And you shall present such as haue bene or shall be found to be abient ?

2 Whether the Churchwardens and Sidemen, or any of them haue (for money, reward, fauour, or affection) forborne to perauert the

Concerning Churchwardens, &c.

were or be negligent in coming to Church, or whom they have found as idle persons abroad, either in the Church-yard or Streets, in the time of Communion Prayer or Sermon on the Sabbath day or Holy dayes, or any that did not receive the Communion yearely at the feast of Easter, or within some convenient time after :

3 Whether the Churchwardens doe provide against every Communion, with the advice of the Minister, a sufficient quantity of fine white bread, and of good and wholesome wine for the number of the Communicants that shall receive, and that to be brought in a cleane and sweet standing pot of Pewter, or other pure mettall :

4 Have you admitted any to preach within your Church or Chappell which was not sufficiently licensed, and how often ? And have you with your Minister taken diligent care that no Strangers doe usually come to your Church, from their owne parish :

5 Whether have you or your predecessors Churchwardens there, suffered, since the last visitation of the Lord Bishop of London, any Playes, Feasts, Banquets, Church-ales, Drinkings, Musters, and shewing of Armes, or any other prophane usages to be kept in your Church, Chappell, or Churchyard ? Were you chosen by the consent of the Minister and Parishioners.

6 Whether hath your Minister Churchwardens and Parish Clerk or Clerkes, taken care that all excommunicated persons be duely published in the Church, as the Law requires ? And likewise had care that no excommunicated persons be admitted to the Communion, nor suffered to be present at Divine service and publike prayers in your Church : you shall truly present every one that hath neglected this duty, or borne sharpe therein.

7 Whether the Churchwardens at the end of their yeare, give up in writing a full account before the Minister and Parishioners, of their receipts and disbursements, and deliver the residue by Bill indented to the next Churchwardens : And whether at any time heretofore the Churchwardens, or the Ministers, or the Parishioners, or any of them to your knowledge, or as you have heard, have withheld, or detained in their custody, or have sold, wasted, spent, or other wayes alienated any Lead, Bells, or Bell-mettall, or other of the Church goods or Stocke of money : and let them specify their names, and the value and quantity of such things as were so sold, made away, or detayned, and how long since.

8 Whether

doe any of them,

Concerning Parishioners, &c.

8 Whether is the Bread and wine at euery Communion provided out of the money which is giuen to the poore at those Communions, or how is it provided?

Concerning Parishioners, and others of the Laitye.

VV Whether any in your Parish, or elsewhere nere about the same, to your knowledge, or as you haue heard, hath affirmed, that the King hath not the same Authority in all causes Ecclesiasticall, which the Kings and Christian Emperors had in the Primitive Church? or that haue impeached or gain-sayd his royall Supremacy?

2 Whether doe you know or haue credibly heard of any within your Parish that depraue the Christian Religion and name, as it is established by publike authority, and professed within the Church of England? And whether hath any person, as you haue heard, affirmed that the Church of England is not a true Catholike and orthodoxe Church, and doth not teach and maintaine the Catholike Faith, and doctrine of the Apostles?

3 Whether any haue sayd or affirmed, that any thing in the Booke of Common Prayer, or in the Booke of Articles set forth by the Conuocation Anno Domini 1562. Or any of the rites and ceremonies of the Church of England, in or by the same appointed, are corrupt, wicked, Antichristian, superstitious, vnlawfull, or repugnant to the Scriptures? or that any of the sayd Articles may not with a good conscience be subscribed vnto, or any of the sayd ceremonies may not with a good conscience be approued, vsed, or subscribed vnto?

4 Are there any that doe not Reuerently behaue themselves during the time of Diuine Service, deuoutly kneeling when the generall Confession of sins, the Litaney, the ten Commandements, and all prayers and Collects are read, and vsing all due and lowly Reuerence when the blessed name of the Lord Iesus Christ is mentioned, and standing vp, when the Articles of the Beliefe are Read, or which doe cover their heads in the Church during the time of Diuine Service, vnlasse it be in case of necessity, in which case they may vse a nightcap?

5 Whether haue any affirmed, preached, or taught, that the forme of making and consecrating Bishops, Priests, and Deacons, or any thing therein contayned, is repugnant, or not agreeable to the word of God? Or that the Bishops, Priests, and Deacons so made, are not to be ac-
counted

Concerning Parishioners, &c.

counted for Bishops, Priests, or Deacons, or ought to be ordained in any other forme? Or that the government of the Church by Archbishops, Bishops, or others that beare any Office therein, is Antichristian, or not agreeable to the word of God?

6 Whether any person haue lurked or tippled in Tanernes, or Alehouses on Sundayes, or other Holy dayes, or bled his or their manuell Craft, Trade, or Mistry, or any bodily labour, or kept their shops open vpon the sayd dayes, or any of them, especially in the time of Diuine Service, or suffered his or their seruants to sell any wares or victuals in that time, or to offend in any of the premises?

7 Whether are there any in your Parish, that (since the Lord Bishop of London his last Visitation) haue or doe prophane the Lords Day, called Sunday, or other Holy day, contrary to the orders of the Church of England, in that behalfe prescribed, which hath not heretofore bene openly punished for the same, and what be their names?

8 Whether hath any person in your Parish brawled, quarrelled or stricken, or bled any violence vnto, or with your Minister or any other person in the Church or Church-yard, or bled himselfe disorderly in the Church by filthy and prophane talke, or any other rude and immodest behaviour?

9 Whether haue any in your Parish bin Godfathers or Godmothers to their owne children? Or whether your Minister, or any Godfathers or Godmothers haue bled, or doe vse any other forme, answer or speech in Baptisme, than is in the Booke of common Prayer appointed? Or doe giue the children baptized any name absurd, or inconuenient for so holy an action? Or whether any which haue not communicated, be admitted to be Godfathers or Godmothers, contrary to the Law?

10 Whether is there any in your Parish, that doe refuse to haue their children baptized, or themselves to receiue the Communion at the hands of your Minister, because he is no Preacher? you shall present their names.

11 Whether doe all Fathers, Mothers, Masters and Mistresses, cause their Children, Seruants, and Apprentices to come to the Catechisme vpon the Sundayes and holy dayes, before Evening Prayer to heare, and to be instructed and taught therein? And those that do not their duties herein, you shall present their names.

12 Doe any Inhabitants within your Parish, Men or Women above the age of sixteen yeares, refuse to frequent Diuine Service established by publike authority of this Realme, or to receiue the holy

Concerning Parishioners, &c.

munion, or are negligent therein : or doe usually come to Church after the beginning of Service, or doe usually depart before the end of diuine Service, what be their names, and of what degree, state, or trade of life are they : you are to present them all of each sort.

13 Whether doe any of the inhabitants wthin your said Parish intertaine wthin their house any sojourners, lodgers, or any common resorters and guests, who refuse to frequent diuine Service, or receiue the holy Communion, as aforesayd : what be their names, and of what quality or condition are they :

14 Whether any of the said Popish Recusants be of insolent behaviour, not without publike offence, or doe boldly baste themselves in seducing, or withdrawing others, either abroad in their owne families, by instructing their Childzen in Popish Religion, or by refusing to intertaine any, especially in place of greatest service or trust, but such as concurre wth them in opinion of Religion, and what be their names that so doe :

15 How long the said Popish Recusants haue obstinately abstained eyther from diuine Service, or from the Communion, as is aforesayd, whether any long time, or onely since his Maiesties Reigne, and how long :

16 Whether there be any Popish Recusants married : the child of any Recusant christned, or any Recusant buried wthin your Parish, by any other than the Minister of the Parish. where, when, and by whom, and what certificate you haue receined thereof : or whether the child of any Recusant remaine vnchristened above one moneth, or be not christened in the Parish Church :

17 You shall present how the children of such as refuse to come to Church are brought vp, vnder what Scholemaster or Tutor, where, and in what Schoole or place, what these Childzens names are, how long their Parents haue bene married : by whom, when and in what place, and by what authority were they married, and what Certificate you haue receined of their marriage :

18 What persons aforesayd wthin your Parish, either for the offence aforesayd, or for any other contumacy or crime, doe remaine excommunicated : what be their names : and for what cause : and how long haue they so stooe excommunicated : And whether any doe familiarly vse the company of such as doe obstinately stand excommunicate, knowing the same, and what be their names :

19 Whether doe all persons above the age of sixtē yeres, usually

Concerning Parishioners &c.

refozt to heare diuine Service vpon Sundayes and Holy dayes appoynted: and whether hath each one of your parishioners (being aboue the age of 16. yeares as aforesayd) receiued the holy Communion thys last yere, chiesly once at Easter, in your Parish Church kneeling: And, then you shall present their names which haue not so done.

20 Whether haue any in your Parish bene married within the prohibited degrees forbidden by law, and expessed in a certaine Table published by authority in Anno 1563: If yea, then you shall present their names. And whether haue you the sayd Table publikely set vp in your Church, and fastned to some convenient place:

21 Whether doth any heretofore diuorced, or married and not diuorced, keepe company at bed and board as man and wife with any other man or woman, than with the person that he or she was married vnto, and what be their names: If the parties now so liuing together, say that they be married: when and where were they married, and how long haue they so continued together.

22 Whether haue you in your Parish to your knowledge or by common fame and report, any which haue committed adultery, fornication or incest, or any bawdes, harborers, or receiuers of such persons, or vehemently suspected thereof, which haue not bene publikely punished to your knowledge: If yea, then specifie the names of them all.

23 Whether haue you any in your Parish which are by common fame and report, and vehement suspicion, reputed and taken to be common drunkards, blasphemers of Gods holy name, common and vsuall swearers, filthy speakers, raylers, sowers of discorde among their neighbors, or speakers against Ministers marriages, Swears, contrary to the Statute made in the 37. yeare of King Henry the eight, or Symoniacall persons: you shall not faile to present their names.

24 Whether haue any in your parish receiued or harboured any woman with child, that was not before a householder in your Parish: If yea, whether you knowe that she was married, and to whom, where, and when: and specifie her name also, and from whence she came.

25 Whether haue any in your Parish receiued or harboured any woman gotten with child out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by their Ordinary: You shall truly present as well the party harbouring and harboured, and all that helped to conuey them or her away: and who is suspected to haue committed Adultery or fornication with her:

26 Whether the parties offending in any of your Parishes in the

Concerning Parishioners, &c.

Guine of fornication, adultery, or incest, bawdry, or keeping of a bawdy house, or vehemently suspected of these or any other Ecclesiastical offences, have for them, or any one of them being presented since the Lord Bishop of London his last visitation to any Commissary, Archdeacon, or his Official, their Surrogates or Deputies: and whether for such their offences they have done publique penance before the Congregation in their owne Parish Church in time of divine Service: And if any so presented have not done such penance, what be their names, what the offence was: and of what Parish they then were of, and where they, or any of them doe now remaine or dwell:

27 Whether any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your Parish, is now returned againe: or in what place else is he or she now abiding, as you know, or have heard: And whether he or she hath done any penance, and what penance, or else escaped without penance: and by what & whose meanes: You shall present the whole truth in that behalfe.

28 Whether there be any person or persons Ecclesiasticall or Temporal, within your Parish, or else where within this Diocesse, that have retayned and kept in their custody, or that reade, sell, utter, disperse carry, or deliver to others, any English or Latine Bookes, or Libels, set forth or printed, eyther on this side or beyond the Seas, by Papists or Sectaries, against the Kings Supremacy in causes Ecclesiasticall, or tending to Popery, Puritanisme, or any other Sect, error or heresie against true Religion and Catholike doctrine, now publikely professed, in this Church, or the government or discipline of the Church of England, now within this Realme received, and established by common authority, that you know or have heard of, what their names and surnames are:

29 Whether there be any in your Parish who are knowne or suspected to conceale or keepe hid in their houses, any Masse Bookes, Portables, Breviaries, or other Bookes of Popery or superstition: or any Chances, Copes, Vestments, Albes, or other Ornaments of superstition uncanceled or undefaced.

30 Whether have you any in your Parish to your knowledge, or as you have heard, which heretofore being Popish Recusants and Sectaries, have since conformed themselves, and come to Church to heare Divine Service, and receive the Sacrament: If yea, then who they are, and how long since, have they so conformed themselves: And whether doe they still abide in that conformity:

Concerning Parishioners.

31 Whether are there in your Parish any Wills not yet proved, or goods of the dead dying intestate left unadministred by the authority of the Ordinary in that behalfe: And whether any possess the goods of any person deceased, without authority from the Ordinary: You shall not faile to present the Executors, and all others faulty & culpable therein.

32 What person or persons do you know that have dyed in your parish since the Lords Bishops last Visitation, that had goods or debts in other parts of the Dioces of London out of the jurisdiction in which the party dyed, or that dyed in any other Archdeaconsry or Jurisdiction of this Dioces, and had goods in your Parish: and whether the Executor to such person or any other, medled with such deceased goods by authority of the Conmissary or Archdeacons Officiall, and not by the authority of the Lord Bishop of London or his Chancelloz:

33 Is there any Legacy given to the Church, or to other good and godly uses, as reliefe of the poore Orphans, Poore Schollers, Poore Waldens marriages, Schollers, High ways, and such like, which is not yet performed: If there be any such, you shall present what you know or can learne thereof, and by whose default the same is not performed.

34 Whether any of your Parishioners, having a Preacher to their Parson, Vicar, or Curate, doe absent themselves from hearing him read divine service and from his Sermons, and resort to any other place to heare other Preachers, or to receive the holy Communion at his hands for the same respect: And whether any other Minister hath received to the Communion any of your Parish: and specifye the names both of the Minister and Parishioner. And whether doe any in your Parish refuse to have children baptized in your Parish Church, according to the forme prescribed in the Booke of Common Prayer.

35 Whether there be any Inne-keepers, Ale-wines, Victuallers, or Wiplers, that suffer or doe admit any person or persons into their houses to eat, drinke or play at Dice, Cards, Tables, Bowles, or such like games, in the time of Common Prayer or Sermons on Sundayes or Holy dayes:

36 Whether have you any Butchers or others, that commonly use to sell meat or other things in the time of Common Prayer, preaching, or reading of Homilies:

37 Whether any Markets or selling of wares be used or suffered in any Church yards on the Lords day called Sunday, by common Backmen and Pedlers going about, or any Butchers or others:

38 Whether there be any in your Parish, who will come to heare

Concerning Parishioners.

the Sermon, but will not come to the publike prayer, appointed by the Booke of Common prayer, making a Schisme or diuision (as it were) betwene the vse of publike Prayer and preaching.

39 Whether there be any who being present at publike prayer, doe not deuoutly and humbly kneele vpon their knees, at such times as by the Booke of Common prayer they are appointed: to wit, when they make a generall Confession of their sinns, when all prayers & Collects are read, in the time of the Letany, when the ten Comandments are read, & at the receiuing of the holy Communion, &c. And what be their names?

40 Whether there be any married womē or others within your parish which after Childbirth refuse, contemne or neglect to come to y^e Church to giue God thanks for their safe deliuerie, & to haue the prayers publike ly appointed on that behalfe by the booke of Common prayer to be vsed?

41 Whether any doe keepe their children vnbaptized longer then is conuenient, vnlesse it be for the sicknesse of the child, or other vrgent occasion?

42 Whether any do carry their Child or Children from the parish they are borne, into other parishes to be baptized, and so refuse their owne parish: and to what other parish: and who baptized any child or children so carried from your parish: and whose child was it?

43 Whether any doe bring strange Ministers into their owne houses to baptize their children privately according to their owne fantasies, or receiue any child or children borne elswhere to be baptized in your parish: If you know any such, then who receiued any such, and whose childe or children were so baptized: and what was the name of the child, & who baptized it: And whether you know of your own knowledge that the Parents were married together, and where, when, and by whom.

44 Whether doe you know, or haue heard, of any Patron, or Admonitioner in your Parish that haue made a gaine by any colour, deceit, or symoniacall pact, in bestowing his Benefice for gaine: for, or receiuing money, or promise of the Lease of the whole part, or by reseruing his owne tythes or any pension to himselfe or any other?

45 What Almes houses, Hospitals, or Spittles for poore people haue you in your Parish, that are not of the foundation or patronage of the King: and who was the founder or Patron thereof: And whether the sayd Almes houses, Hospitals, or Spittles in your Parish being vnder our rule and governance, be well and godly vsed, according to the foundations and ancient ordinances of the same, and whether there be any other placed in them than poore, impotent, and needy persons, that haue not wherewith or whereby to liue?

Concerning Parishioners, &c.

46 How many *Widdowes* haue you in your Parish, which doe exercise that office, how long they haue so done, and by what authority (and what be their names): Of what skill they are accounted to be of in their office and vocation?

47 How many haue you in your Parish that doe practise as *Physitions* or *Chyrurgions*, and are so reputed? How long they haue so done, by what authority, of what skill are they accounted to be of in their vocation?

48 Haue you any in your Parish, which haue used any *Incantments*, *Sozceries*, *Witchcrafts*, or *Incantations*, which are not made felony by the Statutes of this Realme, or any *Charmes*: or which doe resort to any such for helpe or Counsell?

49 Whether doe you know of any other matter of Ecclesiasticall cognizance worthy the presentment in your iudgement, heretofore in these Articles not expressed, and which is fit to be reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your oathes?

Admonition.

First, for that in great Parishes, where diuers doe come in great multitudes to receive the Communion, whereof some doe stand excommunicate: To auoyd this inconuenience in euery Parish, the Minister and Churchwardens shall keepe a Booke of all excommunications brought vnto them, and from what Court, and of the day, month, and yere it was receiued: and of the parties names so excommunicated, and for what cause, and of the day, moneth, and yere of the Denunciation, and likewise of the Absolution, to the end that all persons may be drawne to conformity, and none admitted to be partakers of Common Prayer and the Sacraments, who doe stand Excommunicate.

That in the time of Diuine Service and Sermons, all persons be, haue themselves reuerently and attentiuely, and that all men doe sit and continue vncouered, with their Hats off, the whole time of Diuine Service and Prayers.

That from time to time diligent inquiry be made what children are borne in euery Parish, and where, when, and by to whom euery child is baptized: And if in case of necessity any child or children be found to be

Concerning Parishioners, &c.

baptized privately in any house, that upon due certificate thereof, the same shall be published in their owne parish Church, where the Child or Children were borne, the next Sunday after notice thereof so taken, that upon such necessity the sayd Child or Children were so Baptized, and that rightly, that the Parish may take notice thereof.

And concerning your Transcript of the names of all persons Baptized, Married or Buried, you shall observe the forme prescribed in the Booke of Articles ministered in the last Generall Visitation of the Lord Bishop of London, viz. Anno 1628.

AT the delivry of your Bill of Presentment, at the time and place above set downe, you are likewise in the sayd Bill, to set downe the names of all such as have bene buried at any time since the 11th day of Iuly last past 1634 being, Men, Maids, or Widowes: and likewise the Minister, Churchwardens, and Sidenen of every parish, must in the end of the sayd Bill of Presentment, set downe beside their presenting, which they make of all Recusants and non-Communicants, this note following.

Recusants men. _____

Recusants women. _____

Non-Communicants of both sex. _____

Communicants of both sex in the whole Parish. - }

So setting downe the number of every one, the Minister, Church-wardens and Sidenen must put theyr hands to this Note.

FINIS.

#155075
10265

Dublet it in Gath
and let it

Articles to be required after within the
Diocese of London

J. Crowther R. P. D.

Humphreys Ep. Lond.

A. Sacris

Sacris